*563 631 6) Muru Dzasak, 40 families, (Tafel: Da-tung Dzasak)
7) Charagolchin Dzasak, 4 families (Tafel: presumably Damba Dzasak)
8) Baga-nor Dzasak, 1 family (Tafel: ?)
9) Khalkha Dzasak, 3 families (Tafel: ?)
10) Tsunkuk Dzasak, 60 families (Tafel: probably Tsinkuk Gung)
11) Barun Dzasak, 280 families (Tafel: Barun)
12) Tsun Dzasak, 300 families (Tafel: Dzun)

3. Probable extinction

*563 [162] [199] According to M. Hermanns, the total population of the Chinghai Mongols does not exceed 18,000 people. Since the Mongols of the Chinghai region have very few children - two at the most - and since sinification as well as Tibetanization appears to be rapid, the extinction of the Chinghai Mongols is to be expected in the near future.

IV. The Tibetans of the Northwest

A. General Characteristics

The province of Chinghai is inhabited by sixty-six Tibetan tribes, called by the Chinese "tame" in contrast to the "wild" tribes inhabiting the Kokonor region.

Lattimore and Father Schram point out that the Tibetan tribes easily subdivide into new tribes which observe strict clan exogamy.

*563 [99] [195] The Tibetans are Lamaist-Buddhists of the Yellow Hat Sect in the northern districts and of the Red Hat Sect in the southern districts. Shamanism is also still existant among the Tibetans. Some Tibetans living in the district of Hsün-hua have become Moslems.

B. Physical Characteristics

*563 142 The Tibetans belong to a race which is called protosinide. Their characteristic features are: middle to tall stature and very muscular. The legs are considerably longer than the legs of the Mongoloids. The color of the skin is light brown and the facial skin copperish red. The lips are thin. The nose is long and prominent. The head is large and long. Round heads appear only among the Ngo-loks. The face shows a sharp relief. Usually they lack the Mongoloid eyefold. Eye color is generally brown. Body hair is considerably stronger, thicker and denser than among the Chinese or Mongols.

C. Economic Activities

*563 241 233 The Tibetans are either nomads who breed yaks and sheep or farmers who cultivate oats, peas, wheat, cabbage, and turnips. They use the same agricultural tools as the Chinese farmers.

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V. The Chinese Moslems

*563 795 [162] A. Population

According to Paul Cwick, there are about 100,000 Chinese Moslems living in Sinkiang, about 300,000 in Ning-hsia, about 1,500,000 in Kansu and about 138,000 in Chinghai. For China as a whole the total figure amounts to 3,599,350.

1. Physical characteristics and economic activities

*563 795 144 142 The overwhelming majority of Chinese Moslems seem to be of Chinese extraction, but undoubtedly there are Chinese Moslems of Turkish and Indo-European extraction. The latter origin can be deduced from statements made by Father Cwick. He says that many Chinese Moslems of Chinghai have blond hair, blue eyes and prominent eagle-noses. Filchner says that the Hui-hui (the Chinese term for the Moslems) are different from the Chinese, having taller and stronger bodies, oval skull shape and prominent noses. *563 795 181 Fuad Kazak states that the Chinese Moslems (also called Dungans) also differ from the Chinese in terms of their martial tendencies. Certainly their numerous uprising affirm this statement. Father Schram reports some Chinese sayings about the Chinese Moslems: "One Moslem asleep is more intelligent than ten wide awake Chinese," or; "The food of the Moslems is tasteful, but their words are not to be trusted," and "out of ten Moslems nine are thieves." All report concordantly that the Chinese Moslems are very eager, keen, shrewd, and successful traders and merchants, farmers and innkeepers. They are known for their skilled salesmanship [441] "in the grain trade and the buying and selling of horses, mules, oxen, sheep, wool, hides and lamb skins." (Schram) [505] The Chinese Moslems also have a near monopoly on the boat and raft traffic of the upper course of the Yellow River.

2. Religion

*563 795 771 Some of the Chinese Moslems believe in the Sunna tradition and part believe in the Shia. Many Chinese Moslems still exercise Suflsm (mystical submergence into the idea of God, mystical meditations and so forth). While the Sunna-believers stick to the traditional Islamic interpretation and the commandments of the Koran, the Shia-believers do not recognize hereditary religious leadership. Since everybody "who is graced by God" can become a religious leader, the Shia believers are split into many groups.

3. Relations with other groups

a. Chinese

*563 795 186 The Chinese consider the Chinese Moslems as foreigners and even barbarians. The animosity between these two groups is extraordinarily violent. The Chinese Moslems have never missed an occasion to annihilate the Chinese as, for instance, in the second half of the eighteenth century when the northwest of China

/The Tibetans/

*563 [197] race, the Hsi-fans of the country west of T'ao-chao speak the Tibetan language and are as much Tibetans as the inhabitants of any other portion of the Tibetan plateau. They come into contact [199] with the Koko Nor Mongols farther north, whom they bully and plunder. Unlike the Mongols, who are being pushed back every- [648] where along the northern borders of China by Chinese agriculturalists, the Tibetans of the Kansu border hold their own against the Chinese colonists. The northeastern Tibetans are [181] truculent and independent as compared to the Mongols, and they take readily and successfully to farming.

There appear to be two physical types in Tibet, the short, • [142] round-faced Mongoloid type, and the tall Aryan type with prominent features. The latter type is common among the Tibetans of [291] Amdo. The eastern Tibetan, even though he is in Chinese dress, [099] may be readily recognized by his peculiar habit of standing with [516] his feet turned out at right angles to his body.

On the whole, these people are hardy, independent, and cau- [181] tious with strangers, but they are also notably hospitable.

2. Patterns of living

*563 342 a. Dwelling

Like all nomads, the Tibetans have no fixed homes. They live in rectangular tents usually made of yak hair instead of felt, with wooden framework. The bottoms of the tents are made fast with iron pins or animal horns. Mud, stone or dry dung is built up around the tent to keep off wind and snow.

*563 342 352 353 The interior arrangement varies little from tent to tent. A mud stove is in the middle, a Buddha image at the left side. On wooden shelves along the walls are chests and boxes where food and clothing are stored. Skin bags of butter, tsamba or flour, and saddles and rifles also hang along the walls. Shelves on the right side hold pans, water buckets, kettles, bowls, cups, a [237] stone mill and a few skin bags. Near the door there is usually a [372] heap of dried ox dung for fuel.

b. Food

*563 262 [241] [489] Farm products do not grow in the cold climate and high altitude, and transportation is difficult. Thus there is little variety in foodstuffs, and eating and drinking are simple functions. The daily fare is beef, mutton and other domestic meats, fresh and sour milk, butter, cheese, noodles, tsamba (parched barley meal) and tea.

*563 264 There are no regular meal times in most households. In winter when the days are short, they may eat three meals a day; in spring and summer, perhaps four or five. During the day they [262] eat tsamba and sour milk. The evening meal is noodles with boiled beef or mutton, though the poor can have noodles and beef less often.

Rich and poor eat with their hands, though the Tu-kung (chief

S N 795 referring to "those who pray openly," contrasted with Khafira (identified as the Old Sect) or "those who pray secretly."

All the sects described above belong to the Sunni order; there are extremely few Shi'is among the Chinese Moslems. These sects have retained continuous hostility, which has manifested itself in violence, at times even resulting in bloodshed.

N 795 563 [197] [142] H. The Salars

The Salars are another group of Moslems, distinct from the Dungans, who live in China. They differ considerably from the Chinese Moslems in appearance, and they speak a form of corrupt Turkish.

N 795 [361] The Salars live in Hsün-hua-t'ing on the right bank of the Huang-ho, and in the surrounding villages. They are also found on the road from Sining to Ho-chou. In religion they are Sunnis of the Hanefite School. They are not very strict in their observance of the different Moslem rites, and are known to be heavy drinkers. Although they do not observe the rites of Islam in a strict manner, they feel very strongly about their belonging to the world Moslem community and are quite fanatic in this respect. They have participated in many of the rebellions against the Han Chinese in the Northwest. Their clergy, who are greatly respected, are leaders of the Salar community.

N [669] [793] [177] [212] Unlike the Chinese Moslems, the Salars have not assimilated many of the customs and beliefs of the Chinese. They do not burn incense nor pay special reverence to their ancestors. They have a much better knowledge of the Arabic language than have the Dungans, and even the lowest classes are acquainted with the Arabic alphabet. They are said to have received their present form of religion from Ma Ming-hsin (Muhammad Amin).

III. Religious Life of the Chinese in the Northwest

N 346 798 A. Sites of Religious Traditions

The Northwest includes what was once the economic and administrative center of the Chinese Empire. In the city of Sian and its surroundings, some of the older relics of religious institutions can still be seen. The memory of the great culture heroes of the past is particularly strong here and many of them are still worshipped in temples and shrines. Foremost among them is the Great Yü, tamer of the flood, who, according to legend, made life in this region possible by draining the excess water off through the narrows of T'ung-kuan. Among the famous Buddhist temples of Sian is the Wo-lung-ssu (The Temple of the Sleeping Dragon) which was built in Han times and has been a place of continuous reverence by emperors and peasants ever since. It contained a famous mural of the Kuanyin by Wu Tao-zu

2: Teichman G-5 (1919) 1921 AF13 Northwest China AF13

European scholars have maintained that the Hsifan are not Tibetans and suggested that they represent a northern branch of one of the non-Chinese races of S.W. China, like the Lolos or Mosos. Granting that there is no such thing as a homogeneous Tibetan race, the Hsifan of the country west of T'ao Chou speak the Tibetan language and are as much Tibetans as the inhabitants of any other portion of the Tibetan plateau. A little further north they come into contact with the Kokonor Mongols, whom they bully and plunder. Unlike the Mongols, who are everywhere being pushed back by the encroaching Chinese agriculturist along the northern borders of Shansi and Chihli, the Tibetans of the Kansu border hold their own against the Chinese colonist; partly perhaps because the country is too elevated to suit the latter, but also because the N. Eastern Tibetan is truculent and independent compared to the Mongol and further takes readily and successfully to agriculture. Their food is the buttered tea and tsamba (parched barley meal) of the Tibetans everywhere. Tsamba is a palatable food for people fond of porridge, and the buttered tea is not at all bad when regarded as gruel or soup instead of tea; it is for this reason that the bitter teas of India are unsuited to the Tibetans. It is often said that the Chinese sell the merest refuse of their tea bushes to the Tibetans; but it happens to be what the latter want to make their gruel with. There is little or no resemblance between the tea drunk by the Tibetans and that consumed in Europe.

There appear to be two racial types in Tibet, the short round-faced Mongoloid type, and the tall prominent-featured Aryan type; the latter is common among the Tibetans of Amdo as amongst those of Kham. A peculiar feature of the eastern Tibetan, by which he could in nine cases out of ten be recognised in Chinese or foreign dress, is his habit of standing with his feet turned out at right angles to his body.

From Heitso Ssu the trail runs north over low grass-covered hills for a few li and then descends through a rocky gorge to a small monastery called K'achia Ssu (all our names are Chinese) lying in a narrow wooded valley trending N.W. In this neighbourhood there grows a plant poisonous to ponies and mules. From here the track runs down the

2: Teichman G-5 (1919) 1921 AF13 Northwest China AF13

with the Mahomedan population of the district. At the time of our visit there was also a Chinese General with a few hundred old-fashioned Chinese troops in the city, the Mahomedan troops, of whom there are many thousands in the neighbourhood, being quartered in the surrounding Mahomedan districts. We spent a day in Ho Chou, which I thought a delightful place, feasting and receiving callers.

The Chinese differentiate between two kinds of Mahomedans in Kansu, the Sala, the descendants of a Turkish tribe which came from the neighbourhood of Samarcand some five or six hundred years ago and settled on the upper Yellow River round Ho Chou and Hsünhua, and the original Mahomedan population of the province, which also came from Turkestan, but at a much earlier period. The former are really Chinese Turks, while the latter are probably so mixed with early Chinese colonists who adopted Islam as to merit the title of Mahomedan Chinese. The Chinese look upon all the Moslems as being of a different race to themselves, and they are assigned one of the five colours of the republican flag, which symbolises the union of the five Mongoloid races of the former Chinese Empire. They are locally known as Hui Hui, or Hsiao Chiao Jen; the origin of the former name is still occupying the attention of scholars, and has been explained in various far-fetched and unsatisfactory ways; the latter means People of the Lesser Religion. The Mahomedan religion itself is known as Ch'ing Chen Chiao (Pure and True Religion). The Sala, who are considered by the Chinese to be the more fanatical and dangerous, show their comparatively recent Turkish origin in their long narrow faces, large eyes, and strong beards, and a Turkish dialect of some kind still survives amongst them.

There are two large sects amongst the Mahomedans of Kansu, those who follow the Lao Chiao (Old Religion) and those who follow the Hsin Chiao (New Religion), which I have heard compared by the Chinese to the Catholic and Protestant Churches of Christianity. These two sects are bitterly hostile to one another, and generally speaking the Mahomedans are always quarrelling amongst themselves about religious matters. But, in spite of these apparent internal dissensions, they present on the whole a united

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through a sort of local government. In other parts of China the Mahomedans are mostly indistinguishable externally from the rest of the Chinese population; but in Kansu, apart from the Salas, who are of a distinctly Central Asiatic type, my experience was that the faces of most of the Mahomedans are somehow different from the Chinese; they are in any case usually rendered noticeable by their white caps. Foreign scholars attach importance to the early Arab intercourse by sea, but all the Chinese with whom I discussed the question of Islam in China agreed that it came overland from Central Asia, and this is probably true of the North and North West at any rate, which, apart from Yunnan, are the regions where Mahomedanism counts.

The Mahomedan population of Kansu, decimated by the great rebellion, is now recovering and increasing again as the result of many years of comparative peace. Apart from natural increase by births and, after the Chinese fashion, by adoptions, there are a certain number of conversions; these are due rather to expediency than to religious conviction, but the converts having once adopted Islam, appear usually to become good and zealous Moslems. The Chinese as a race seem to require stiffening by a virile religion of some kind, and the effects of Mahomedanism on the characters of those among them who embrace it appear remarkable, and give rise to curious speculations.

It may briefly be stated here that the Mahomedans of North West China, in spite of their religious connection with Turkey and the intrigues of enemy agents, have throughout the War remained absolutely loyal to the Chinese Government.

The relations between the Moslems and the foreign missionaries are comparatively good, so long as religious questions are not concerned. Even in religious matters they agree with the foreigner up to a certain point, since they consider that both they and the missionaries worship the only true God, in contrast to the idolatrous Chinese. It is only when the divinity of Jesus, whom they regard as a prophet but not divine, is raised that they join issue with the foreigner, and then they become inexorably hostile. The early history of Protestant missions in China contains many references to assistance received from the Mahomedans

3:Cable & French M-5 (1926) 1927 -
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magisterial business. She held her office by inherited right, and was reported to us as a person of remarkable ability. This chance meeting subsequently led to some correspondence with this very interesting lady, to whom we sent a present of a well-bound copy of the New Testament, and from whom we received a cordial invitation to visit her at Lotus City, and to instruct her people, an invitation which so far we have not been able to accept. Père Huc, in writing of Pingfan over a hundred years ago, spoke of the ruddy complexion and brown or even red hair not infrequently seen, as well as of the religious habits of its people. We were immediately struck by the same characteristics. One afternoon we were visited by a group of fortune-tellers. An old woman, aged seventy, was escorted by two younger ones, whose hazel eyes, red cheeks and brown hair differentiated them entirely from the Chinese around. The object of their quest was quite definite: 'We have heard,' said the old woman, 'that you are able to show us how to obtain remission of sins, and we have come to ask you to instruct us.' Two days later she was back again: 'All you told me is true,' she began; 'my son has been reading to me the book you sent, and I want some more of the same kind.'

All too quickly the month of our stay passed by, and the missionaries, whose house we were occupying, returned; we then moved on to Liangchow. On the day of our departure, we were deeply touched by the love and courtesy shown us by these townsfolk. Presents of food for the road were brought to us by several of our newly-made friends, and after dark a little boy arrived with a bag of extraordinarily good anthracite supplied by the mines of Chenfan, and suitable for burning in our foot-warmer braziers.

Whether in winter or in summer, whether by litter

3:Cable & French M-5 (1926) 1927
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bought enough opium to kill herself, and kept it at hand for use when needs-be. A few nights later the Huei Huei appeared in her room, and informed her that she was his by right. Without a word she swallowed the opium, and then said: 'I shall soon be dead and you may do as you please with my body.' Meanwhile the neighbours, aware of what had happened, climbed on to the flat roof and shouted for Dr. Kao. He jumped out of bed, and seizing his medical bag, was soon over the roof. The woman was not yet unconscious, but when he wanted to give her treatment she said: 'Dr. Kao, it is useless for you to try and save me, for I shall cut my throat rather than consent to go with that man.' 'If you do as I tell you,' answered the Doctor, 'and trust me, I will protect you.' Then turning to the fierce, bearded bully he said: 'This woman is going to my wife this very night, and when you have anything to say to her you may come to me.' The Moslem slunk away and was seen no more, but the rage and hatred which Kao's uncompromising condemnation of evil stirred up in official and Moslem circles, burnt the fiercer, and vengeance on the Doctor was the more determined. The woman lived for months with Mrs. Kao, then having confessed her Christian faith, became one of the band of women who accompanied us to Suchow.

Besides the Chinese and Moslem populations of Kanchow, there are most interesting traces to be found of aboriginal races. It is not infrequent to meet men, women and children with fair, reddish hair of a finer texture and more curly than that of the Chinese, and light eyes, not blue but fawn-colour. They intermarry with the local people, have no distinctive customs, and are only recognisable by the constant reversion to type.

Soon after our arrival in Kanchow, it was reported

N.W. China AF13
Tu ren

563 (1260-1368) and still continues. The Tu ren of Wei yüan bu are a very
[779] peculiar little group. Many of them say they believe in only one
god. But, like the Chinese, they are also Buddhists. But besides
791 that they have shaman priests similar to the Bönbo, who are primari-
789 ly concerned with making the weather and exorcizing hail. On the
way from Hsining to Wei yüan bu one constantly comes across small
loam towers and numerous small heaps of stones which the hail
exorcisers have erected for the protection of the fields.

563 Most of the Tu ren men dress like Chinese, but some of them
[291] also wear, like the Tibetans, caftan-like wool skirts that reach
142 halfway to the ground and they wrap their legs up to the knees with
gray or blue bands like the poor people of North China. It is very
difficult, in fact, impossible, to distinguish a Tu ren from a
Chinese by the cast of his features or his build (Plate LIV). They
may be smaller on the average and have broader faces than the
Chinese. But just as among us Europeans one recognizes persons of
different nationalities only by certain external characteristics and
by their language, so it is with all the Mongoloid peoples at the
opposite end of Eurasia. There is no truly significant difference in
physical structure which would exclude misjudgment or confusion.

563 The men wore the Manchurian-Mongolian queue - which is
[302] taken for granted among faithful subjects of the emperor - and for
the rest they shaved just as much of their heads around this queue
[162] as the Chinese did. There are today still many thousands of them
(allegedly 20,000 families). In the Hsining prefecture alone the
number of their princes (tu se) equals more than 12, formerly it
[651] was 16 or 18. These princes receive gifts and land tax from their
subjects, administer justice and represent their subjects in dealings
with Chinese officials. They submitted as early as 1372 in the
fourth year of the reign of the first Ming emperor (Hung wu) and
[551] in return their old noble families were established. Beside their
Mongolian names they have Chinese surnames and three of their
tu se are called Li, two Ch'i, others Yi, Chen, Wang, Na Chao,
Chu, etc., and all of them have remained faithful since the Yüan
dynasty, just as though they were real Chinese. During the Mo-
hammedan rebellions they suffered exactly like the Chinese.

563 There are also Tu ren living on the old highway between Lan-
342 chow and Hsining fu, in the region of the confluence of the Da
tung ho and the Hsining Ho, where they are scattered among
Chinese and Mohammedans in individual villages. These are

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Kalmyk

563 [302] ribbon is decorated with white shells, deep-red corals, silver discs and pieces of amber sewn on it. Like the Tibetan women, they wear a caftan that opens on the side, and the men, too, dress like their neighbors, the Tibetans. The faces of the Mongols are rather different from those of the Tibetans. [142] They are broad and their noses are also wide. My men thought they were much better looking than the Fan tse. I, however, did not agree with this. Even with my taste which was corrupted as a result of my Asiatic environment, I could not admire these faces that looked as though they had been flattened out with a roller.

778 563 July 6. The Mongols are very devout Buddhists. Near the very first yurts on Schang territory there stood mani rdyayu - they looked very gay like our May poles - consisting of four tall poles forming a large square around a taller /338/ center pole. There were garlands of cloth shreds, red, blue, green, yellow and white, completely covered with prayers, stretching from pole to pole (Plate LXXVIII). At the top of the center one cedar twigs swayed in the wind, and their resinous fragrance pleases the heavenly ones. Next to this there was an altar on which today, the day of the full moon, cedar- [795] and thuja-leaves and tsamba were being burned. At noon the family [789] lama blew his horn; a procession of men, women and maidens approached the altar, fell down before it, prayed, circled again and again around the mani rdyayu, clockwise, according to the rules of the yellow sect, "the way the moon rotates around the earth," and prostrated themselves countless times after each time around, hoping to obtain peace, release from demons, and for their herds, freedom from disease and death.

563 792 For this exorcism my nearest neighbor in Camp 51, a well-to-do Mongol, (1) had invited the incarnation from Tangsker, a monastery

1. A man is here considered well-to-do if he has 8 to 10 horses, including mares and foals, 20-30 yak cattle and 400 sheep, whereas near Dankar a man is not considered well off unless he has 40 horses, 60-70 yak cattle and close to 1,000 sheep and goats.

of which I learned for the first time here, and which lies far off on the Hwang Ho, many travel-days farther than the oft-mentioned Rardscha gomba. The journey of the holy man from his lamasery to Tsaidam lasted many months, but he had been undertaking it for several years already, and he stayed two or three months each